632 most extinct, with only about twenty members.
614 The kapitan is elected by the orang besar of the eighteen kampongs in the kapitanschap.
634 The Radja of Ende is also elected, in this case by the orang besar of the whole state. This means that he is elected evidently by the kapitan. I must inquire further about this matter.
632 The present kapitan is a nephew of the former
578 kapitan. He was chosen because the son of the former kapitan was not satisfactory. I noted that as I asked about this there seemed to be some embarrassment and I wonder if perhaps there was not a little fuss attached to the selection of a new kapitan even in the past. This seems to bear out the evidence for a feud pattern of which I see so much at first glance in Flores. Anyway, both the radja and the kapitan are elected with a tendency to heredity in the male line. They are elected by the officers of the sections of their domain. It is similar to the electors of Goa.
583 They say that the bride price is necessary
614 for marriage, and that the price is really high.
476 They say that some people go bankrupt in order
237 to pay the bride price. Nevertheless, everyone in the suku helps the man pay his bride price and in turn all helpers are later helped. This bride price is a clan affair. Formerly the price had to
● [436] be paid in elephant tusks and in gold pieces
[727] called wea. Now most of the tusks are gone because they have been sold or stolen (during the Japanese time). There are still quite a few of the gold pieces left, however. There were hundreds of thousands of tusks in Flores before. Sikka used only very long ones, but in this area they evidently used both long and short tusks. They are remarkable and I must learn more about them.
614 Marriage is exogamous as far as suku are con-
582 cerned and residence is patrilocal. They did
[591]

609 We
423 are welcome here. There is not enough land for the people.

632 The whole gemeente here (consisting of eight
173 kampongs) is full of legendary and cosmogonical significance. There were seven ancestors who
443 started it, for example. There is a pasar at
437 Okka simpang which is held once a week. Most
462 of the people who go to this market are women
436 who carry on trade by means of barter. There is almost no money here. I asked what they
[273] could sell, and the only thing they mentioned was arak /wine/. We had some of this and it is not bad.

871 Some people here see no sense in school;
185 others like it very much. There is talk of a lot of people getting together in a "cooperatie" and contributing to the education of a few promising boys in Larantuka.

546 There are no movies here.

The guru said that there has been almost no
178 technological change here in the last fifty years. Everything is the same as it was before.
[407] There is only one plow in the whole area.

665 There are no political parties, and the people here do not even know the name of Sukawati. In Wailolong kampong only the guru and the kepala kampong know of him.

565 There are definitely classes here, including
624 families from the "big house" whose men are
614 eligible for various offices. Then there are the masses, the ata ribu. And then there are the descendants of slaves, that is, the Nipatale sub-subsibs, and the Ama Rere subsib of war captive descendants.

789 There are ideas that the Larantuka radja has
[778] magical power, but we didn't get into the full story of this yet. I was struck by the statement that the magical power of the officers comes out of the holy stones. This is typically Indonesian. And now I remember that he said

621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 There are no more tusks in Roworeke. All
727 of them were sold or taken during the Japanese
436 time. The old wea were sold in the Japanese
563 time too, but new ones are being made by
326 traveling goldsmiths from Savu and Roti, from metal supplied by the kampong folk. We picked up two Roti goldsmiths with their tools and families. They had been in the mountains making wea and ornaments for the Lio folk. They use the natives' gold. Much silver is now mixed in with the gold. They both had complete
[142] sets of gold teeth. They were handsome, large, and light.

583 Today, if there are no tusks or wea, they
611 use money and animals for the bride price, but
591 they may also work it off, although it is not
237 really a case of ambil anak because the children follow the father's suku anyway. The girl must stay with the parents until the bride price is paid. Also, residence remains matrilocal until the bride price is paid. Thus we have an illustration of this in the case of a Lio man now living in Roworeke, with several children, because the bride price has not yet been paid. The children belong to his suku, however. Thus there is bride service, matrilocal residence, but the descent remains patrilineal. The guru, who is living matrilocally, has not yet paid his bride price. He tried to get the assistant to say that they still had tusks, but the kepala kampong told the truth.

693 Nearly all adat cases are handled by the
624 kampong Little Fours, but big cases come before
632 the Big Four. The latter type cases are evidently rare. Minor ones may be handled by the local giri tumba, acting alone. The adat cases
[691] are concerned only with land and marriage questions.

778 notable little stone with lots of agricultural
789 power. The objects which are possessed by the
614 suku and ama have no magic power; they are
823 only a form of wealth.

621 The eight kampongs of the Mudakaputu ge-
832 meente are:

1. Leloba
2. Wailolong
3. Lewohala
4. Lewoneda
5. Mudakaputu
6. Watuwiti
7. Riang Kamië
8. Riang Kanali

237 Economic note: The tusks are like the stone
583 money of Yap. They are the basis for the local
436 economy, but have little intrinsic value. The
452 non-existent tusks of Larantuka are even better, and the folklore concerning them is fantastic. They are reckoned with and theoretically exchanged when they don't even exist. They keep the marriage system going. They are parallel to pure paper credit--something like international balances.

621 The first six kampongs are the old time kam-
173 pongs. They were founded by the five sons of Lenurat or their descendants, who came out of Ili Mandiri. Thus the situation runs something like this:

Sons: (1) Belawaburak founded Leloba. (2) Keweluk founded Wailolong. (3) Kewaka founded Lewohala and Lewoneda. (4) Bampowa founded Mudakaputu. (5) Mado founded Watuwiti.

Daughters: (6) Emma married a man of Tandjung Bunga (and the folk there call the people of the Blakang Gunung region "blake," i.e., mother's brother). (7) Hingi married a man of Adonara (perhaps the people there would also

R

Little meat is
262 eaten, and this is done only during feasts. There are some eggs. They do not eat much fish, because they must purchase them. They do buy some food from the local store (never any canned food, because this is too expensive), for example, rice and salt. They do not grow
[249] any tobacco.

434 To get the small amount of money they need to buy in the toko, they sell coconuts and anything else they may have, which is usually quite little. Fl. 5.00 in cash is a lot of money for a man here.

264 The people here eat three times a day, a little in the morning, and equally heavy noon and evening meals.

262 They like dog meat and also horse meat, but
574 these, like pig and goat, are only eaten at the time of a feast. They say that the main feasts are funeral ones. They also say that the people here have no decided preference and will gladly eat any kind of meat. They
[266] say they have no memory of cannibalism except for the eating of the hearts of enemies for
224 bravery in warfare. They rarely hunt. If they
262 do they use a bow and are lucky to get monkeys
624 or pigs. There are no deer here. There is a clear case for meat hunger here, and the only material gain of being a mosa laki is that you
[465] are always given a piece of meat when an animal
[171] is killed. This is like the Toradja pattern, and shows how much of a luxury meat really is. It is the "government man's salary."

436 Formerly there was no money and there were
178 no toko. Of course there may have been a few
443 gold pieces, but they were really sacred objects. Today they have little cash.

243 The irrigated rice fields started three
177 years ago and were instigated by Hadji Akbar
788 of Watu Roga. He went to Mecca and saw the many sawah in Bima, Java, and elsewhere. When

R

000 be, the assistant says. Some cotton fluff is
438 sold in the pasar. Thread, however, is not
283 usually bought any more. It is rare and expensive. Thus the wheels and even the hand spindles are busy everywhere.

443 In addition to the market places mentioned before, there is another market in the cycle here. It occurs on the seventh day left out in the arrangement described before (or rather, on the sixth, as there is no market on Sunday), and this is on Thursday, I think. It is at Magekoba, on the way back from Wolowaru, and in the hills above kilometer 33.

[178] The whole market business is new, starting during the last war only. Formerly they did not have a single pasar.

436 Before the Dutch came there was no money
177 except the Portuguese dinar, which was in gold
[301] of various denominations. The assistant has heard of most of these only, as all of them have long since been melted down for ornaments. He remembers that the one like a silver rupiah was worth about fl. 12.50, and the ringgit sized one was worth fl. 25.00. There were also bigger coins and others which were smaller. There were also lead Portuguese coins, with holes in them like a gobang /a two and a half sen piece/. These too have disappeared because they were melted down to mix with gold to make an alloy.

436 I note that these people stare and stare at
727 my watch and watch band, and probably this is one thing (gold) which they might steal, as it is irresistible. I note that the women still
[301] have gold decorations. Thus the assistant's wife has a pretty good bracelet. There were big troubles when the NICA came in and the people had only Japanese money. Thousands of rupiah were lost in those times. There are just about no more silver coins here. Occa-

R

436 727 sionally one sees a ten sen ketip.½ The Japanese took everything. They also probably melted down a lot of the coins. There is very 437 little barter here as they have so little merchandise as real surplus. If they need food badly, they may sell cloth in the mountains for some form of food.

493 No one has a car. No one has ever owned a car here. And no one can drive. Buses are [435] very little used. The fare to Ende is fl. 0.50.

423 The owner of all the land is the mosa laki 614 mere of the kampong. He is thus the tuan 622 tanah. Each family has its own house and garden land which is inherited. The parcels are in family units. Land is not sold, bought, or rented. There is also suku land, usually too far off in the hills (where the kampong lama of the suku is) to work. Thus the Odja suku has some in Rabu, but they never use it. The suku land in the kampong is under the giri tumba. Evidently there are no kepala suku, and thus no real suku property organization. This is because the mosa laki mere was formerly the kepala suku when the suku were localized. In the kampong, most of the suku land is that of Rewarangga, and indeed if one looks back far enough, all of the land in Roworeke belonged to Rewarangga suku. Note that the mosa laki mere is of Rewarangga. The Odja folk were given land for coming in and, for example, helping the Rewarangga in warfare. Thus it is possible, and evidently indeed usual, for incoming suku to get pieces of land from the mosa laki mere who is land master of the original suku.

[609] There is also undivided kampong land, and this may be developed by anyone with the consent of the mosa laki mere. Even outsiders may do this, for example, the people from Ende, who live in the kampong.

½ [i.e., small silver coin --Analyst]

We

415 the case. Dishes and forks and spoons have
178 come in to some extent. Formerly they used wooden things, gourds, etc. only. Kitchen stuff is now to be found in the area. Terrac-
241 ing is new. Irrigated rice fields came in
178 only twenty years ago. The use of buffaloes in agriculture and the plow are very recent (five years ago). All the people are still farmers, however.

436 Today the people have much more money than
178 they had, for example, twenty years ago. Fifty years ago there was no money here at all.

342 Formerly there were no tin roofs or nails.
178 Now there are a few. Houses are different in style. In quantity most of the stuff is not changed.

285 Rattan baskets for clothing are no longer
415 made. They prefer wooden containers. However, they still make mats and baskets. The women make these, and the men make their plaited songko.

286 There is no spinning or weaving. This is
784 taboo except in the northeast quarter of Manggarai (Coolhaas is incomplete on this) and Todo-Pongkor and Labuan Hadji. It is beginning to come in in the west.

323 Pottery is made in a few kampongs (Puruk,
784 Mungges, Bolong). This is taboo except in these places. The penalty is the same as for weaving: bad crops, illness, etc. In Pongkor, only one kampong can make pottery, and only one in Todo. Usually one or two kampongs can make pottery in an area.

326 Smiths are new. There was no iron work here
178 before. Formerly they had to buy instruments made from iron. Now they have equipment to do some forms of iron work in Rai and a few other places. Todo-Pongkor has had smithing for perhaps three hundred years (they brought it in evidently). It is not taboo, but they just

1 [See bibliography, Cat. 113 --Analyst]

War

304 say of such people that they "grew up in school."
178 This is still preserved by almost all others.
562 It must be done before marriage. Thus, the
881 kraeng did not have his teeth filed until he was twenty-five years old, just before marriage. Usually the teeth filing takes place much earlier, especially for the girls, who have theirs filed at about fourteen years. Formerly they filed the teeth down to the gums of both upper and lower teeth. Many of the people here still do this (I saw one young girl with only stumps left for teeth). The ordinary people do the filing. They used a stone before, but now they use an iron file. (I note that these people take to new tools very fast. They use all sorts at once. This means that there are no taboos on new techniques, and this should help.) Nowadays most people merely file their teeth even. And there is no feast.

There never was any cutting here.

439 Imports here include cloth, salt, tobacco and fish. Exports include stock, rattan and a few other wild products. There was not much business of this sort and never was. There are no markets. Formerly there was no money. Now it is plentiful. Formerly barter was the
● 436 only means of trade. Note: in 1942 the Dutch called in all silver and gave out only paper money. The Japanese thus easily took all the silver (the Dutch were invariably mistaken).

493 There are no cars here. There are three people in all Manggarai who could drive a car. None of these is here.

There is very little traveling done by car. The only autos are those of the traders (Chinese) and the government. Fifty per cent of the population have never ridden in an automobile.

178 The main change here is that formerly no out-
425 sider could buy land in the kampong. Now an